

# FEDERAL COUNCIL

# Bulletin

VOL. XXVIII, No. 9

NOVEMBER, 1945



PROTESTANT LEADERS LEAVE SAN FRANCISCO FOR JAPAN

Left to right—Dr. Douglas Horton, Dr. Luman J. Shafer, Bishop James C. Baker and Dr. Walter W. Van Kirk (See page 9)

• A JOURNAL OF INTERCHURCH COÖPERATION •



# Coming Events

A calendar of the more important national meetings of church organizations, so far as known to the BULLETIN, is published monthly in this column.

## EXECUTIVE COMMITTEE, FEDERAL COUNCIL OF CHURCHES

New York, N.Y. .... November 20, 1945

## ADVISORY COUNCIL, AMERICAN BIBLE SOCIETY

New York, N. Y. .... December 5, 1945

## DEPARTMENT OF RACE RELATIONS, FEDERAL COUNCIL OF CHURCHES

New York, N.Y. .... December 17, 18, 1945

## HOME MISSIONS COUNCIL OF NORTH AMERICA, ANNUAL MEETING

Buck Hill Falls, Pa. .... January 6-9, 1946

## EXECUTIVE COMMITTEE, FEDERAL COUNCIL OF CHURCHES

New York, N. Y. .... January 15, 1946

## INTERNATIONAL COUNCIL OF RELIGIOUS EDUCATION, ANNUAL MEETING

Columbus, Ohio .... February 11-16, 1946

## EXECUTIVE COMMITTEE, FEDERAL COUNCIL OF CHURCHES

New York, N. Y. .... March 19, 1946

## NORTHERN BAPTIST CONVENTION

Grand Rapids, Mich. .... May 21-26, 1946

## UNITED PRESBYTERIAN CHURCH -

Tarkio, Mo. .... May 29, 1946

## REFORMED CHURCH IN AMERICA

Buck Hill Falls, Pa. .... June 7, 1946

# Table of Contents

VOL. XXVIII

NOVEMBER, 1945

No. 9

## EDITORIALS ..... 3-5

## ARTICLES

Preparing for Lay Evangelism .....	6
Canadian Council Meets .....	6
To Christians of All Lands .....	7
Commission on Worship Meets in Richmond, Va. ....	8
Universal Week of Prayer—1946 .....	8
Deputation Visiting Japanese Christians .....	9
Chairman Appointed for Commission on the Ministry .....	9
New Publications .....	9
Products and By-Products of Cooperation .....	11
Christmas Packages for Overseas .....	13
World-Wide Bible-Reading, Thanksgiving to Christmas .....	13
November Religious Radio Programs .....	13
NEWS OF STATE AND LOCAL COÖPERATION .....	14
AMONG THE NEW BOOKS .....	16

# Federal Council Bulletin

*Issued Monthly, except July and August, by The Federal Council of the Churches of Christ in America.*

Publication Office ..... Editorial and Executive Offices  
Utica, N. Y. .... 297 Fourth Ave., New York City (10)

*Subscription Price One Dollar a Year*

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Published monthly, except July and August, by the Federal Council of the Churches of Christ in America. Publication office, 100 Liberty Street, Utica 2, N. Y. Editorial and executive offices, 297 Fourth Ave., New York (10). Entered as second class matter at the Post Office at Utica, N. Y., September 14, 1935, under the Act of March 3rd, 1879. Acceptance for mailing at special rate of postage provided for in Section 1103, Act of October 3, 1917. Authorized July 3, 1918.



# FEDERAL COUNCIL BULLETIN

*A Journal of Interchurch Coöperation*

*Issued by*

THE FEDERAL COUNCIL OF THE CHURCHES OF CHRIST IN AMERICA

CONSTITUTED BY TWENTY-FIVE NATIONAL COMMUNIONS

National Baptist Convention  
Northern Baptist Convention  
Church of the Brethren  
Congregational Christian Churches  
Disciples of Christ  
Evangelical Church  
Evangelical and Reformed Church  
Friends  
The Methodist Church

African M. E. Church  
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Moravian Church  
Presbyterian Church in U. S. A.  
Presbyterian Church in U. S.  
Protestant Episcopal Church  
Reformed Church in America  
Russian Orthodox Church of North America

Seventh Day Baptist Churches  
Syrian Antiochian Orthodox Church of North America  
Ukrainian Orthodox Church of America  
United Brethren Church  
United Church of Canada  
United Lutheran Church  
(Consultative Body)  
United Presbyterian Church

VOL. XXVIII, No. 9

NOVEMBER, 1945

## THE EDITORIAL OUTLOOK

### *A Prayer*

Lord, not for light in darkness do we pray,  
Nor that the veil be lifted from our eyes,  
Nor that the slow ascension of our day  
Be otherwise.

\* \*

We know the paths wherein our feet should press,  
Across our hearts are written Thy decrees:  
Yet now, O Lord, be merciful to bless  
With more than these.

Grant us the will to fashion as we feel,  
Grant us the strength to labor as we know,  
Grant us the purpose, ribb'd and edg'd with steel,  
To strike the blow.

Knowledge we ask not,—knowledge Thou hast  
lent,  
But, Lord, the will,—there lies our bitter need,  
Give us to build above the deep intent  
The deed, the deed.

—John Drinkwater

### *Transmutation, Physical and Spiritual*

President Truman, upon whom the awful responsibility rested of deciding first to use the atomic bomb against a city (in contrast with Mr. Roosevelt's reported pledge to use it first only in demonstration in some uninhabited part of Japan) said the other day: "Atomic energy is

a new force too revolutionary to consider in the framework of old ideas." But the old ideas are still tragically prevalent. They are, because of its conservative nature, prevalent in the Church. American leadership must set to work to change them: and no more critically significant undertaking ever fell to the lot of a generation of Christians.

The power of new ideas ought to be evident enough to any who contemplate the mastering of the secret of the atom. It was an idea in a sense older than the knowledge of the existence of the atom. In the days of the black arts legendary magicians and "wise men" sought to transmute the elements. Many who read these words have visited the ancient cell in the wall of Prague where Faustus was rumored to have labored at this elusive task. Dynamic new ideas about transmutation of the elements led to the literal creation of the ninety-third and ninety-fourth elements. Nature seems to have stopped with the ninety-second.

This discovery of a method of transmuting physical elements produced the most stupendous change in man's relation to the natural order since man was created. Everyone knows that it is fraught with incalculable good or incalculable harm. As one of the responsible scientists has said: "It has been demonstrated that the universe is inflammable." He went on to add that he trembled to think of what would happen if some fool set a match to it.



Much has been said—a good deal of it absurd—about turning back the secret to the realm of the unknown. It cannot and will not be done. Much has been said also about controlling the secret of atomic fission—which lies back of the transmutation and makes possible the liberation of the very power of the sun. The real question is whether man—and particularly man in the social organism of the nation—can be trusted with respect to the use of such power. And that is not a scientific or political question. At bottom it is a moral and spiritual one as has often been said in the months since the dawn of the atomic age.

It is the analogy of transmutation of the elements that we may well stress, however, in the Christian approach to this problem of problems, whose gravity simply cannot be overstated.

Man, who has gone further than ever before in his mastery of techniques—and has at last demonstrated the sheer folly of thinking that by techniques mankind can be saved from itself—must be recognized as in a new sense a conqueror. Whatever may be the final outcome of the argument as to whether the atomic bomb did or did not bring victory in the Pacific war, the fact remains that the nation or nations which hold the secret are in a position, at least for the moment, of being potentially conquerors of all other material forces. Every known defense and every other form of attack is now obsolete.

How can man become more than conqueror? There is a problem in transmutation—transformation—not of physical elements but of character.

Contemplating that problem, we Christians may well ask ourselves certain personal questions. First, have we taken the measure of the threat to the very existence of civilization? Second, have we acted differently since the coming of the atomic age? Third, have we worked as hard to deal with the moral and spiritual questions posed by the coming of the atomic era as did the scientists who labored to bring the Promethean fire to earth in this new and unspeakably dynamic form? Fourth, have we seen that the achievement of total social coherence is the

only alternative now to total social “fission”? In other and simpler words, have we seen with Raymond Fosdick that it is now “one world or none”? Fifth, have we recognized that the transmutation of the elements in human nature and society is our task: and that in God’s laboratories it has already been demonstrated as possible even though enormously difficult? Sixth, have we taken the measure of the tremendous power committed to the Church as the scientific discoverers of atomic fission have recognized the dreadful power committed to them in the laboratory? (It is known that some of them hoped as men that the experiment would fail, while hoping as technicians that it would succeed.)

If we look for a moment at the meaning of transmutation of human elements in Christian experience we note of course that it involves the change from selfishness to the spirit of service, from cocky self-reliance to humble dependence upon God, from ruthless cruelty to tender compassion, from spiritual immaturity into the attainment of the fullness of the stature of the perfect man in Christ Jesus. In the collective life of man it means the same kind of transformation and in addition the building up of a coherent society, as contrasted with one riven by group rivalries or conflicts. It involves transmuting racial, economic, national loyalties into a larger loyalty which can become what the poet describes as a “golden cord close-binding all mankind.”

All of this involves the power of the spirit and posits the consummate power of spiritual forces more real than all the visible world of so-called matter. No longer can we smile at those who tell us that even the hardest steel is but a form of energy in motion. The atomic bomb can “vaporize” steel, not merely melting it but causing it to resume more elemental forms and to disappear in heat or light. And it is no fanciful abstraction to say with Napoleon that in the struggle between sword and spirit, spirit always wins in the long run.

Internationally the transmutation most needed is that from physical neighborhood to spiritual community. Here is the urgent task of



the Church. But how can a divided Church unite a divided society? In plain truth it cannot and it will not. No longer can a Christian with any prophetic vision rest content with the leisureliness of our present processes in Christian unity. Is it fantastic to suggest that just as the nations, faced with a known peril, set apart their ablest scientists to discover the principle of atomic fission, the Church in our time ought to set aside its ablest thinkers and most profoundly prophetic minds to put into effect the known principles of coherence and of fusion? There is no time to be lost. What is at stake is not merely the comfort or convenience of tomorrow's world but the very existence of the multitudes of mankind. We shall learn how to be more than conquerors in the atomic age or we shall be destroyed.

### *Rising Materialism*

A chaplain still on duty in Europe has written us as follows: "The spirit of change which has apparently taken place at home has also taken place out here. I am amazed, as I read the various papers and publications, at the materialistic attitude that has sprung into being overnight among the people in the States, and from my observation the Church is no exception. It is a little difficult for me to believe that all this loss of life and character was worth while merely to get men gas, nylons, refrigerators and household furnishings. Has the leadership of the Church back there gone so completely haywire with a desire to strike while the iron is not for ultimate world peace that they fail to see that the cessation of hostilities did not mean the end of the job but merely the close of the first phase? Unless the occupation is handled with good sense, this whole period of time and life has been wasted.

"With the men here, it has amazed me to see the way in which a terrific let-down has taken place, and that this has been so great even among our chaplains. The challenge of troops who are waiting to return fails to strike the imagination of some chaplains.

"Please do everything you possibly can to stamp out this materialism which seems to be sweeping our country and to arouse some of our religious leaders where they will attempt to lead, in a common-sense fashion, toward the successful culmination of the task we started and have only partially completed."

If a housewife has done laundry by hand for many months, her rejoicing at the prospect of a washing machine is understandable. But the spirit of materialism, of such preoccupying strength as to drive out consideration of the goals for which the nation has fought, that is ominous. Can the churches honestly reassure the chaplain?

### *A Perennial Word*

John Wesley often speaks to our condition as vividly as if he had been writing only yesterday. One of his less widely known sayings comes near to being a perfect description of the true Christian attitude toward those who differ from ourselves, but who nevertheless show the fruits of the spirit:

"Suppose a man have no intercourse with us, suppose he be not of our party, suppose he be separate from our church, yea, and widely differ from us, both in judgment, practice and affection; yet if we see even this man 'casting out devils,' Jesus saith, 'Forbid him not.'

"You indirectly forbid him if you either wholly deny, or despise and make little account of, the work which God has wrought by his hands. You indirectly forbid him when you discourage him in his work, by drawing him into disputes concerning it, by raising objections against it, or frightening him with consequences which very possibly will never be. You forbid him when you show any unkindness toward him either in language or behavior; and much more when you speak of him to others either in an unkind or contemptuous manner; when you endeavor to represent him to any either in an odious or a despicable light. You are forbidding him all the time you are speaking evil of him, or making no account of his labors."



## Preparing for Lay Evangelism

THE Protestant churches of America are making simultaneous plans for a year of lay evangelism in 1946. The method which will be used is called "visitation evangelism." Pastors will be instructed by their respective denominations on how to select, train and use their laymen in visitation evangelism, in response to the command of our Lord Jesus Christ, "Go, make disciples."

The denominational secretaries of evangelism have requested the Department of Evangelism of the Federal Council to prepare for and hold a series of 50 one-day conferences on evangelism. The preparations are completed, speakers have been selected, the 50 cities have been chosen and the dates set.

The morning and afternoon sessions of the conferences will be open to all the ministers of the community and to those from a radius of 50 miles about each center. The evening sessions will be for both laymen and ministers. It is expected that the congregations will send from five to ten of their best men and women to the evening sessions. The conferences are not primarily for the discussion of methods but rather for the consideration of the evangelistic motive and message.

The following are the dates and cities for these one-day

conferences on evangelism:

*November 26*—Chicago, Ill.; Dallas, Texas

*November 27*—San Antonio, Texas

*November 28*—Shreveport, La.

*November 29*—New Orleans, La.

*November 30*—Montgomery, Ala.

*December 3*—Minneapolis, Minn.; Nashville, Tenn.; Oakland, Calif.; Seattle, Wash.; Savannah, Ga.; Philadelphia, Pa.; Cincinnati, Ohio; Kansas City, Mo.; Washington, D. C.; Louisville, Ky.; Syracuse, N. Y.

*December 4*—Des Moines, Iowa; Memphis, Tenn.; Los Angeles, Calif.; Portland, Ore.; Jacksonville, Fla.; Pittsburgh, Pa.; Indianapolis, Ind.; Omaha, Nebr.; Albany, N. Y.; Richmond, Va.

*December 5*—Spokane, Wash.; Orlando, Fla.; Columbus, Ohio; Lincoln, Nebr.; Boston, Mass.; Greensboro, N. C.; Springfield, Ill.

*December 6*—Little Rock, Ark.; Miami, Fla.; Buffalo, N. Y.; St. Louis, Mo.; Denver, Colo.; Manchester, N. H.; Charlotte, N. C.

*December 7*—Oklahoma City, Okla.; Rochester, N. Y.; Cleveland, Ohio; Wichita, Kans.; Worcester, Mass.; Atlanta, Ga.

## Canadian Council Meets

THE second Annual Meeting of the Canadian Council of Churches was held in St. Paul's Avenue Road United Church in Toronto, September 25-27. The Most Reverend Derwyn T. Owen, President of the Council and Primate of the Church of England in Canada, presided at the sessions. The attendance was representative of the ten member churches and of the three Christian movements affiliated with the Council as well as of the various provinces from the Atlantic to the Pacific.

The agenda covered a wide variety of matters, giving major attention to the reports of the Department of Evangelism, the Department of Ecumenical Affairs and the Department of Social Relations. The activities which this young council has undertaken already indicated a vitality and an administrative effectiveness which appeared to be gratifying to the entire membership of the Council. The Christian Social Council of Canada acts as the Department of Social Relations of the Canadian Council of Churches and speaks for the Council of Churches on matters on which specific authorization is voted.

The Department of Ecumenical Affairs, under the chairmanship of The Very Reverend William Barclay, presented a comprehensive report which reflected an integration of the ecumenical interests of the Canadian churches. Included within the responsibilities of this

department are the World Council of Churches' Canadian Committee, Christian communications, world church news, study work, chaplaincy service to prisoners of war, contributions abroad and aid to European churches. There was lively interest in the reports of this department and the fraternal delegates from the United States were impressed by the similarity between the discussions in Toronto and the discussions which take place in New York on the same matters.

One feature of the meeting which was the occasion for favorable comment on numerous occasions was the active participation by a number of laymen who are leaders both in the church and in community life.

Upon the invitation of the Council, Dr. Henry Smith Leiper, American Secretary of the World Council of Churches, and Dr. Roswell P. Barnes, Acting General Secretary of the Federal Council of Churches, attended as fraternal delegates and addressed the Council.

The Council adopted the following resolution:

"We rejoice in the growing manifestation of the spirit of ecumenical Christianity which the need of our day is revealing, and we assure your Council and the many communions and Christians which you represent, of our constant and earnest prayers that you together with us may continue to grow in the unity of the spirit and the bond of peace."



# To Christians of All Lands

*Grace to you and peace from God  
the Father and the Lord Jesus Christ*

THE Federal Council of the Churches of Christ in America, The American Committee for the World Council of Churches and the Foreign Missions Conference of North America express their gratitude to the God of the nations and the Father of all men that the night of war has passed. During these years of conflict our fellow Christians in many parts of the world have endured privations grievous to be borne. Their lot has been that of peril and of pain. They have seen the carnage and catastrophe wrought by war. Many have walked through the valley of the shadow of death. Others have been persecuted for Christ's sake and not a few have sealed with their blood the faith that was theirs.

Through no merit of our own we have been spared the devastation of our cities and countryside, the destruction of our churches, the desecration of our altars. Nor have we been required to eat of the bitter fruits of tyranny and oppression. We are for this reason the more eager to share the grief and suffering which have befallen our brethren in other lands. We are bereaved in the loss of our soldier dead as are the peoples of other lands in the loss of their soldier dead. May it please the Christ of Calvary to make us ministers of His compassion in a world tortured by the travail of war's desolation.

We interpret the cessation of hostilities as a clarion call to Christians to achieve in the here and now a righteous world order. For ourselves we have sought to define the principles which we believe are essential to the establishment of a just and durable peace. We believe it is contrary to the Gospel that nations in their dealings with one another should be motivated by the spirit of revenge and retaliation. We believe it to be incumbent upon our own and other nations to promote and safeguard the general welfare of all peoples. We believe that that government which derives its just powers from the consent of the governed is the truest expression of the rights and dignity of men. We rejoice in the knowledge that peace aims kindred in spirit and outlook to those of our churches have been espoused with clarity and forthrightness by a vast multitude of Christians across the seas.

We see in the San Francisco Charter the promise of a true community of nations. We are gratified that the United States has already ratified the Charter. We look forward to the day when the United Nations Organization will displace the anarchy of competing and unrestrained sovereign states. We believe that an enduring peace requires that all nations willing to accept and ful-

fill the obligations of the Charter should thereupon be made members of the United Nations Organization. We believe the treatment of Germany and Japan should aim to bring these nations at an early date into normal relations with the world community. Just as the war was a global war so the peace, if it is to endure, must be a global peace.

We are determined to work for the continued expansion of the curative and creative functions of the United Nations Organization, for the fulfillment of the purposes assigned to such agencies as the International Court of Justice, the Economic and Social Council, the proposed Commission for the Promotion of Human Rights and the Trusteeship Council. We desire to be associated with Christians everywhere in the task of making the United Nations Organization an effective instrument for the removal of the political, economic, and social causes of war, for the peaceful settlement of disputes and the achieving of justice in international relationships.

Beyond this we see for ourselves and our fellow Christians the duty of bringing the life of nations into conformity with the divine imperatives of the Gospel. Neither the cessation of war nor the projection of the United Nations Organization has brought to an end the

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crisis of our generation. This crisis is primarily spiritual in character. Secular society has been and is motivated to an alarming degree by materialistic conceptions of self-interest and power relationships. Pride of race and the vanity and self-conceit derived from the possession of material things imperil the foundations of our civilization.

It remains for all who have taken upon themselves the name of Christ to join hands and hearts in a spiritual reformation that will encompass the earth. To this end and for this purpose we invoke the aid of Almighty God that under the guidance of the Holy Spirit we may be instrumental in imparting to the world of nations those healing and redemptive truths of the Christian faith to which we are committed. Then, and only then, will there be revealed that new heaven and new earth wherein dwelleth righteousness.

The world's most pressing need is the pouring of the spirit of God's everlasting love upon all flesh. It is not for us to take upon ourselves nor is it for Christians anywhere to take upon themselves the office of vengeance which is God's alone. Accordingly, we deprecate every effort to instill the mood of hatred and revenge in the minds of our people. We desire our Christian brethren everywhere to know that our prayer is for the forgiveness of our sins and of the sins of the whole world. It is in the spirit of forgiveness that the Christian Church in all its parts will be brought into reconciliation with itself and with the God of our salvation. So, too, in this spirit, will the nations be led into the paths of peace.

We proclaim our purpose to ease the suffering of the victims of war. The bereaved are ever in our prayers as are the hungry, the homeless, the destitute. May the Christ of God who is the Bread of Life feed the hungry and may we who are His disciples give of our bread that others may be fed. May we give of our raiment that the naked may be clothed. May God deliver us from the sin of self-indulgence and make us ready to give of our material substance that homes may be restored, that altars may be rebuilt, that those who suffered the privation of prison camps and the torture of concentration camps may experience anew the blessings of God's abundance.

We proclaim again and yet again our citizenship in a kingdom that is without geographical or racial division. We are one in Christ and our prior allegiance is to Him whose we are and whom we serve. We desire at the earliest possible moment to renew fellowship with our Christian brethren in all lands. Let those of us who say we are of Christ, whatever our race or nationality, demonstrate that neither war nor the aftermath of war, is able to separate us from one another and from God. For this purpose we will welcome in our midst the coming of His ambassadors from those lands where only recently was heard the noise of battle, and from all other lands, both near and far, affected by the havoc of war. And, if

desired, we will send our emissaries to the ends of the earth if, in so doing, we may strengthen the bonds of Christian love within the family of God. Let us give ourselves to this ministry of reconciliation in the certain knowledge that God will use us to the glory of His Church and for the redemption of the nations.

And may grace, mercy and peace from God the Father, the Son and the Holy Spirit be with and guide us all, now and evermore. Amen.

### Commission on Worship Meets in Richmond, Va.

The Commission on Worship this year, for the second time, departed from customary procedure by holding its autumn meeting outside of New York City. At the invitation of the Union Theological Seminary of Richmond, Va., the Commission met there on October 9, for an all-day session. About sixty people gathered in the day sessions, including Commission members and invited guests from Richmond and other communities in Virginia and North Carolina.

Those participating in the program were as follows: Rt. Rev. F. D. Goodwin, Bishop of the Episcopal Diocese of Virginia; Dr. Boynton Merrill of Columbus, Ohio; Dr. S. Arthur Devan of Washington, D. C.; Dean Robert G. McCutchan of Claremont, Calif.; Miss Margaret T. Applegarth of New York; Professor G. Edwin Osborn of Enid, Okla.; Rev. Deane Edwards of New York; Dr. H. Myron Kauffman, President of the Richmond Ministerial Association. The arrangements were made by a local committee under the chairmanship of Professor James R. Sydnor of the Assembly's Training School, Richmond. The choir of the Union Theological Seminary and the Assembly's Training School assisted in the evening session.

### Universal Week of Prayer—1946

Next year the Universal Week of Prayer movement will celebrate its centennial. For one hundred years the world, during the first week of each year, has been girdled with prayer.

In this country the Topics for the Week of Prayer are prepared by the Federal Council's Department of Evangelism. Those for the week of January 6-13, 1946 have been written by Margaret Applegarth around the theme, "Even as Christ Also Loved the Church."

Ministerial associations and councils of churches will want to begin now to plan for the Week of Prayer. In most communities the churches unite for this observance. A copy of the Week of Prayer booklet (32 pages) should be ordered for each person who will attend the prayer services, in order to make possible the fullest participation on the part of all those present. These booklets are ready for distribution. The price is four cents per copy in any quantity. Send orders to the Department of Evangelism, 297 Fourth Avenue, New York 10, N. Y.



# Deputation Visiting Japanese Christians

ON October 22, Dr. Douglas Horton, Chairman of the American Committee for the World Council of Churches; Bishop James Chamberlain Baker, Chairman of the International Missionary Council; Dr. Luman J. Shafer, Chairman of the Japan Committee of the Foreign Missions Conference, and Dr. Walter W. Van Kirk, Executive Secretary of the Federal Council's Department of International Justice and Goodwill, left San Francisco for a brief visit to Japanese Christians under the official approval of President Truman and General MacArthur.

This deputation will resume the discussions of the common problems of Japanese and American Christians which had been furthered by a deputation of Japanese Christian leaders who conferred with a group of American Christian leaders at Riverside, Calif., in April, 1941, and subsequently met with other groups across the country. Just before the outbreak of the war, tentative plans had been made for a return visit to Japan.

The deputation has been assured of a welcome to Japan by Christian leaders in that country. The visit, according to a statement by Dr. Horton, who is chairman of the deputation, is "a first step toward re-establishing unity among Christians of the East and West and toward healing the divisions caused by the war."

The plans for the deputation were approved by the Foreign Missions Conference and the Federal Council, but the deputation will have no authority to make administrative arrangements or decisions with regard to the resumption of missionary activities. It will report to the American churches its observations with regard to the present condition of the churches in Japan and their needs and desires for fellowship with the American Churches and assistance from them.

President Truman, in a letter to Dr. Horton, expressed his personal gratification that the visitation of the American churchmen to Japan was under way. The President said:

"I am happy to know that the Federal Council of the Churches of Christ in America and the Foreign Missions Conference of North America will send a deputation to Japan for the purpose of conferring with Japanese Christians. In my opinion if Japan is to evolve into a peaceful nation, with an international as against a nationalistic outlook, she must understand and appreciate the religious forces of the world. As General MacArthur so well stated, following the surrender of Japan on September 2, 1945, 'the problem basically is theological and involves a spiritual recrudescence and improvement of human character that will synchronize with our almost matchless advance in science, art, literature and all material and cultural developments of the past two thousand years. It must be of the spirit if we are to save the flesh.'

"Your deputation should in a large measure aid in solving this fundamental problem facing Japan."

## Chairman Appointed for Commission on the Ministry

Rt. Rev. Henry Knox Sherrill, Chairman of the General Commission on Army and Navy Chaplains and Protestant Episcopal Bishop of Massachusetts, has been appointed by the President of the Federal Council as Chairman of the new commission on recruiting for the ministry from the men and women in the armed forces.

This commission, which has just begun its work under the executive leadership of Rev. John Oliver Nelson, is concerned primarily with those in the armed forces—now about 3,800 in number—who have given their names to their chaplains as possible candidates for the ministry.

## New Publications

*Premarital Counseling*—Prepared by the Commission on Marriage and the Home for ministers, who are increasingly seeking help on this subject. The pre-publication draft has already been warmly commended by those who have seen it. It is successor to the Commission's previous pamphlet "Safeguarding Marriages." 25 cents a copy.

*The Christian Family*—An attractive pictorial folder prepared and first used by the National Council of the Protestant Episcopal Church and by their courtesy made available for an interdenominational edition through the Federal Council. \$.65 per hundred; single copy for a stamp.

*Our Family Ties*—A folder prepared by the Commission on Marriage and the Home, pointing out how the family can help to build the church and to rebuild the world. \$.65 per hundred; single copy for a stamp.

*Married Happiness After Wartime Separation*—A new and slightly revised edition. Five cents a single copy; \$1.00 per hundred.

*Statement on Control of the Atomic Bomb*—Adopted by the Executive Committee of the Federal Council on September 18, 1945. \$1.00 per hundred.

*To Christians of All Lands*—A statement adopted by the Executive Committee of the Federal Council on September 18, 1945, and issued jointly by the Federal Council, the American Committee for the World Council of Churches and the Foreign Missions Conference of North America. Attractively printed. Five cents a copy; \$4.00 per hundred.

*All the publications mentioned above may be obtained from the Federal Council of Churches, 297 Fourth Avenue, New York 10, N. Y.*



## New SCRIBNER Books

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# Products and By-Products of Cooperation

ONE of the best demonstrations of cooperation among the churches on a community level is found in the United Church Canvass.\* Its significance is particularly noteworthy this fall. Besides having its regular simultaneous every member canvass with a basic stewardship emphasis, November 18 to December 2, it is placing stress upon the postwar programs of the various denominations. This is being done through newspapers, magazines, religious journals and the radio, both locally and nationally.

At the center of this campaign to bring the work of the local church before the whole community is a new poster with the general title *For Peace as Well as War*. Created by Edmund Ward, New York City artist, it features a young man with a Bible in his hand. This four-color poster has proved to be exceedingly popular. Twenty-eight thousand copies have been distributed on a cost plus postage basis. A second printing has been necessary to meet the demand.

The story of the United Church Canvass is being told this fall in several ways. Newspaper mats are being supplied to the newspapers. Fact sheets and spot announcements have been sent to 960 radio stations. Radio transcriptions, which dramatize the postwar work of the churches, have been produced. While this has been done on the national level by the Planning Committee, approximately one hundred and fifty local committees have been working out programs of their own. And on this community level is where the United Church Canvass works and produces interesting, often startling results.

What are the benefits of this cooperative effort? First of all, as far as practical results are concerned, it helps the churches raise larger budgets. This is important, especially when the financial support of the churches' postwar program is now so vital. Besides this there are many by-products of cooperation and teamwork which make communities want to hold a United Church Canvass year after year. Some of these may be listed as greater lay participation, a larger community interest in the churches, a greater measure of brotherhood, and the satisfaction of doing a real constructive job together.

Local councils of churches are increasingly sponsoring the United Church Canvass idea. While the national office, and the UCC Planning Committee do encourage the use of such promotional leaflets as *It Works* and *The Great Idea*, and such posters and newspaper mats as are available year by year, local initiative is expected.

\*Sponsored by the Federal Council of the Churches of Christ in America, Church Committee on Overseas Relief and Reconstruction, African Methodist, American Unitarian Association, Augustana Lutheran Synod, Congregation Christian, Church of the Brethren, Disciples of Christ, Evangelical, Evangelical and Reformed, Methodist, Northern Baptist, Presbyterian USA, Protestant Episcopal, Reformed Church in America, Southern Baptists, Synagogue Council of America, and the United Presbyterian Church.

In fact some of the best material has been created on the local level. The ideal is to have the community simultaneous canvass so well organized, enlisting the best talent of the town on various committees, that help from the national office will be merely supplemental.

Denominational officials, realizing how such a canvass implements their own programs—the postwar funds as well as the regular financial budgets—are accepting this cooperative enterprise as an established promotional project. Many of them are, on a voluntary basis, giving considerable time to stimulating its development. This is not something outside the churches. It was created by the churches themselves and has thus become, quite naturally, the servant of the churches. It is stewardship in action.

Charles E. Wilson, president of the General Electric Company and chairman of the UCC Sponsors Committee, declared in a radio address, "How often we take the churches for granted, passing them by with slight consideration of what they are and what they stand for in this land of ours." A chief concern of the United Church Canvass is to make sure that no individual, no community, takes the churches for granted. By presenting the work of the churches as a whole, through channels with which the people are familiar, a substantial impact is made upon the community. Now that "what they stand for" is so necessary, even so indispensable, to the peace of the world—particularly in an atomic age—the churches' case this year is stronger than ever.

Communities which, for one reason or another, failed to enter the expanding circumference of the United Church Canvass this fall will have another opportunity next spring, from February 17 to March 10. Sample material may be had by writing to the national office, 297 Fourth Avenue, New York 10, N. Y.

*Stanley I. Stuber, Acting Director*

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Christmas Packages for Overseas

The Church Christmas Package Project is well under way. Plans are now being worked out in detail to ship cartons overseas. Because of the difficulties of summer-time promotion the cartons have not been ordered in as large numbers as had been hoped. The date therefore is being extended.

Christmas cartons which reached the warehouse headquarters by October 15 we believe have a good chance of being delivered overseas by Christmas. However, we would encourage church members to send them up to November 15. They will be sent forward as Christian gifts.

The Church Committee on Overseas Relief and Reconstruction has worked out a plan so that church people can send contributed supplies of various kinds, including clothing, shoes, white cross supplies and similar useful articles. Church distributing agencies are already set up in several countries in Europe and in Asia. Supplies contributed by churches here can be forwarded to these church groups abroad and will assist very greatly in restoring the life and functioning of churches and church people all across the world. They will have a real part in saving life and undergirding peace.

Urgent appeals have just been received from the Philippines, from Korea and Thailand for supplies of this sort. For Korea, heavy clothing for men, women and children will be most useful. For the Philippines and Thailand, cotton clothing is most essential. Garments sent in should be cleaned and mended and in good shape to wear. They can be addressed to the United Church Service Center and sent either to Modesto, California or to New Windsor, Maryland.

World-Wide Bible-Reading, Thanksgiving to Christmas

The American Bible Society has taken as its theme for Universal Bible Sunday, December 9th, "Marching Orders for a New Day." Universal Bible Sunday comes in the midst of a period of world-wide Bible reading, between Thanksgiving and Christmas, sponsored by the American Bible Society, a national committee of laymen and a committee of denominational presiding officers. The following passages have been selected by service men and women for this year's reading:

Thanksgiving, Nov. 22.....	Joshua 1; Psalm 121
Friday .....	Psalm 23; John 10:1-18
Saturday .....	John 14
Sunday, Nov. 25.....	John 3
Monday .....	Matthew 5
Tuesday .....	Romans 12
Wednesday .....	John 1:1-14
Thursday .....	Exodus 20:1-17; I Timothy 2:1-8
Friday .....	James 1
Saturday .....	Ephesians 6
Sunday, Dec. 2 .....	I Corinthians 13
Monday .....	Psalm 24
Tuesday .....	Hebrews 11 and 12: 1, 2
Wednesday .....	Matthew 6
Thursday .....	Romans 8
Friday .....	Matthew 7

Saturday .....	Psalm 91
Sunday, Dec. 9 .....	Galatians 6
Monday .....	Colossians 3
Tuesday .....	Ephesians 4
Wednesday .....	Philippians 3
Thursday .....	I Corinthians 13
Friday .....	Philippians 4
Saturday .....	John 15
Sunday, Dec. 16 .....	Psalm 1
Monday .....	Psalm 27
Tuesday .....	I Corinthians 15
Wednesday .....	Psalm 46
Thursday .....	Matthew 28
Friday .....	II Timothy 2
Saturday .....	John 17
Sunday, Dec. 23 .....	Revelation 21
Monday .....	Revelation 22
Christmas, Dec. 25 .....	Luke 2

It is hoped that the reading of these passages by the people at home simultaneously with the men and women in service in all parts of the world will bring mutual strength and comfort.

For samples of promotional materials, including book-markers, V-Mail forms, a colored poster, church calendar forms and a Bible Sunday brochure, write to the American Bible Society, 450 Park Avenue, New York 22, N. Y.

November Religious Radio Programs

During the month of November the National Broadcasting Company, the American Broadcasting Company and the Mutual Broadcasting System offer the following programs in cooperation with the Department of National Religious Radio of the Federal Council:

<i>Presentations of the National Broadcasting Company</i>	
WEAF and Network	
Sundays—Dr. Ralph W. Sockman, "National Radio Pulpit", Nov. 4, 11, 18, 25—10:00 to 10:30 A.M.	
Saturdays—Dr. Walter W. Van Kirk, "Religion in the News," Nov. 3, 10, 17, 24—6:45 to 7:00 P. M.	
<i>Presentations of the American Broadcasting Company</i>	
WJZ and Network	
Sundays—Dr. Harry Emerson Fosdick, "National Vespers," Nov. 4, 11, 18, 25—2:30 to 3:00 P. M.	
"GEMS FOR THOUGHT"	
8:55 to 9:00 A. M.—also 11:30 to 11:35 P. M.	
Mondays—Dr. Joseph R. Sizoo—Nov. 5, 12, 19, 26	
Tuesdays—Dr. John Sutherland Bonnell—Nov. 6, 13, 20, 27	
Wednesdays—Dr. Allen E. Claxton—Nov. 7, 14, 21, 28	
Thursdays—Rev. Samuel M. Shoemaker—Nov. 1, 8, 15, 22, 29	
Fridays—Dr. Lloyd Ellis Foster—Nov. 2, 9, 16, 23, 30	

<i>Presentations of the Mutual Broadcasting System</i>	
"FAITH IN OUR TIME"—10:15 to 10:30 A. M.	
Network only (not WOR)	
Mondays—Dr. Oscar F. Blackwelder—Nov. 5, 12, 19, 26	
Tuesdays—Dr. L. Wendell Fifield—Nov. 6, 13, 20, 27	
Wednesdays—Dr. Daniel A. Poling—Nov. 7, 14, 21, 28	

All programs are broadcast on Eastern Standard Time and subject to change without notice.



# News of State and Local Cooperation

## New Hampshire Council Acts

Congregations in New Hampshire are being asked to sign, stamp and mail cards to Clinton Anderson, Secretary of Agriculture, Washington, D.C., that read: "I assure you of my support in your efforts to provide needed food for the people of Europe and Asia this winter, and am willing to have rationing if necessary to that end." About 10,000 cards have been distributed through the churches by the Department of Christian Social Action of the New Hampshire Council of Churches.

## Christmas Workshop

A Christmas Workshop for all church school workers was held at Central Presbyterian Church, Buffalo, N. Y., on November 8, at 7:30 p.m. The program included a variety of activities, among which were: Choral Speech, Decorations and Lights, Costuming, Games and Parties, Drama and Pageantry, Candles in Christmas Worship, the Creche, How to Play Santa. There was also a forum for general superintendents of church schools.

## Protestant Chaplains in Hospitals and City Departments

According to a report of the Commission on Chaplains of the Yonkers (N.Y.) Federation of Churches, all the regular hospitals in the City of Yonkers now have Protestant chaplains assigned to them. In addition, there are Protestant chaplains for the Police Department, Fire Department, and Mail Carriers.

## Virginia Weekday Religious Education Teachers Organize

The weekday religious education teachers of Virginia at their annual conference at Bridgewater College, September 1-7, under the auspices of the Virginia Council of Churches, formed the Virginia Weekday Religious Education Teachers Association and elected Miss Lillian Comey of Harrisonburg as President.

There are 75 full-time, professionally trained teachers of weekday religious education in Virginia. They come from both the white and colored races, from 25 states, have attended 77 different colleges and seminaries and belong to 10 different denominations. This year they will teach about 1600 classes each week in both white and colored schools, with an enrollment of over 50,000 and at a total cost of more than \$100,000.

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There was a series of lectures on "Jesus the Master Teacher" by Edward R. Bartlett, Dean of DePauw University, Greencastle, Ind. Dr. Mary Leigh Palmer of the International Council of Religion led a workshop on The Use of Visual Aids in Religious Education.

Church Extension and Architecture

As the result of a survey made by Rev. Ellsworth Smith and Rev. Warren E. Jackson under the War Emergency and Comity Departments of the Detroit Council of Churches, information is available on the location of churches and Sunday schools in the metropolitan area. The church council's office is also in a position to give advice to church groups on zoning regulation, building plans, types of architecture, etc.

Counseling Service

The Counseling Service of the Detroit Council of Churches has opened offices jointly with the Counseling and Guidance Bureau of the Metropolitan Y.M.C.A. in the downtown "Y" building, and is prepared to help in reintegrating into their homes, communities and churches those who are returning from military and other forms of national service.

New Radio Series

Continuing its program of education on international affairs, the Massachusetts Council of Churches through its Department of International Relations has inaugurated a new series of weekly radio programs over WEEL, beginning October 18. Every week from 5:30 to 5:45 p.m. Dr. Carl J. Friedrich, Chairman of the Department of International Relations and Professor of Government at Harvard University, will interview over the radio men and women who have a first-hand knowledge of current international developments.

On October 18 Kirtley F. Mather, Professor of Geology at Harvard University, was interviewed by Dr. Friedrich on the subject of "The Control of the Atomic Bomb."

WaKeeney Interchurch Council Formed

The WaKeeney (Kans.) Inter-Church Council was begun August 9 with Mr. C. W. Hutchison as Chairman. The ministers have had an Alliance for some years but the desire to introduce weekday religious education into the public schools of WaKeeney required the backing of a larger group than the ministers. The Council will be composed of three laymen and the pastor of any church wishing to cooperate. At present five churches are represented:

Bethlehem Lutheran, Methodist, Church of God, Episcopalian and Presbyterian. Plans have been launched for weekday schools of religion.

Topeka Council Finances

Topeka churches contributed to their Council budget from September 1, 1944 to August 31, 1945, \$4,438.35. The average per member for all member churches was 21.13 cents. An analysis of per capita giving according to membership showed:

- Churches with over 1,000 members gave an average of 25c per member
- Churches with between 1,000-750 gave an average of 33c per member
- Churches with between 750-500 gave an average of 19c per member
- Churches with between 500-250 gave an average of 18c per member
- Churches with between 250-100 gave an average of 13c per member
- Churches with less than 100 members gave an average of 28c per member.

Hall of Religion Opened at Missouri State Fair

The Hall of Religion was again sponsored by the Missouri Council of Churches at the State Fair in Sedalia, August 19-26, at the request of the Secretary of the Fair. Included in the Hall this year were displays of books by seven publishers; a rest corner; the showing of religious pictures on the screen; the Bible work of the Gideons and American Bible Society.

The feature of the Hall this year was the "Little Chapel for Meditation" dominated by the large picture of Christ. This chapel was visited by thousands, while a background of religious music was played.

Church women of Sedalia assisted in making the visitors to the Hall welcome.

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# • Among the New Books •

## The Christian Answer

By PAUL J. TILICH, THEODORE M. GREENE,  
GEORGE F. THOMAS, EDWIN E. AUBREY  
AND JOHN KNOX

Edited by Henry P. Van Dusen  
Scribner's. \$2.50

One of the most important things about this book is the process by which it has come to be. During the last decade thirty Christian scholars, calling themselves "The Theological Discussion Group," have been meeting twice a year for unhurried consideration of common concerns in the realm of Christian thought. Since their purpose has been to share ideas and stimulate one another's thinking, there has hitherto been no publication of their results. Now, however, five of these scholars have joined in giving to the public something of a consensus on a major issue—the meaning of the Christian faith for our time. While none of the contributors claims to speak directly for the others, the general point of view is one which has been hammered out on the anvil of long and vigorous discussion within the group as a whole.

The book is addressed particularly to readers who find it difficult to accept the Christian faith but who, sobered by the challenge of our times, are beginning to ask whether Christianity may not, after all, be the answer to the world's need. Four questions are in the foreground of the authors' thought: (1) Why take Christianity seriously? (2) Is Christian belief intellectually credible? (3) What has Christianity to offer? (4) What does Christianity propose?

The diagnosis of the world situation is made by Professor Paul J. Tillich, philosopher and theologian, German born and bred, for whom America became his adopted land after the rise of Nazism made it impossible for him to remain at the University of Frankfurt. He gives an original analysis of the rise, the triumph and the crisis of our "bourgeois society." He sees that the foundation of that society—namely, the assumption that there is an "automatic harmony" between the individual interest and the general good—has broken down. There is therefore, no basis of *community* in our civilization and life for both the individual and society are robbed of spiritual meaning. The result is seen in economic confusion, political tyranny, international anarchy, the disintegration of personality, the degradation of art and philosophy. The root difficulty has been man's confidence in his own reason and will apart from responsibility to God and His purpose for mankind.

The quest for the remedy for the situation is begun by Professor Theodore M. Greene, of Princeton University, one of the keenest philosophical minds of present-

day America. He examines the "secular alternatives" to a Christian answer: first, "naturalism," as exemplified in its "naive" form by Somerset Maugham and in its "sophisticated" form by thinkers like Sidney Hook and John Dewey; second, "humanism," which stresses faith in man and makes faith in God seem unnecessary. Over against these alternatives, Professor Greene convincingly sets forth the Christian understanding of God as the abiding ground of all finite existence. He also meets the criticisms of the secularist who objects to or misunderstands such conceptions as the supernatural, revelation, original sin and dogma.

The answer is carried forward positively by Professor George M. Thomas, who holds the chair of religion in Princeton University. His contribution is to re-examine the central Christian affirmations and to show their relevance to human need. He offers a constructive treatment of the relation of reason and revelation, the place of the Bible in revelation, the Christian idea of God, of man, of Christ; of the atonement, of salvation, of the Kingdom of God and its relation to history. He makes the great articles of the Apostles' Creed "come alive" for men who are accustomed to think in modern terms.

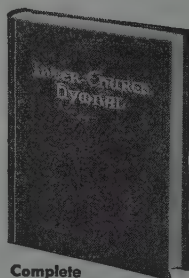
What Christianity means for the life of society is then handled, with exceptional insight, by President Edwin E. Aubrey of Crozer Theological Seminary. He takes four key words in the social scene—"security, unity, freedom and meaning" and throws them into high relief, in each case showing that Christianity represents not a vague ideal but the actual "realism" for which men are looking today. He holds that a deep sense of meaning in social life, and a consequent escape from aimlessness and futility, comes from the basic Christian faith in God and His community of love.

The last part of the answer, what the individual can do about it all, is given by John Knox, professor of the New Testament in the Union Theological Seminary. Here the central issue is how one can trans-

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Although the volume is of composite authorship, the five scholars have collaborated so closely over a period of years that it has a remarkable degree of unity and coherence. S.M.C.

## The Church and Demobilization

By J. GORDON CHAMBERLIN  
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"It is my hope that this book may help lift the problems of demobilization above

the level of sentimental interest so we can see our responsibility in the years ahead as something more than handing out rewards to several million discharged service men." Despite the brevity of his volume, the author fulfils this purpose. His work should be read by every church leader.

For more than two years Gordon Chamberlin has been the best informed Protestant on matters relating to demobilization. Not only has he digested the now voluminous literature, but he has talked personally with nearly every government official (plus business and labor and others) who has anything to do with the process. His *Demobilization Bulletins* published by the Methodist Board of Education have been storehouses of information and good sense. In this volume he proves that he is a prophet as well as a reporter.

He discusses the real meaning of demobilization, employment, community reintegration, keeping church ties, the church's growing edge, and our permanent concern for the veteran. The whole is approached with a hard-driving and realistic understanding of the problems, and

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Oh God, my Father, the name they call me by is "leper." They shun me—needlessly—in their ignorant fear. I could stand pain *with* companionship—but, oh God, to be alone, an outcast!

And yet, my God, Thy Son loved such as me. He touched and healed us, and told His disciples to do likewise. His devoted followers are with us today, ministering to our bodies and souls.

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us. Even when we cannot be healed, dear Lord, this takes the sting out of our sorrow. For Thy presence and joy compensate for even this afflicted body.

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